Evid. S.S.

No. 28.

A SOLEMN WARNING TO DANCERS.

Wo unto them who chant to the sound of the viol, and invent to themselves instruments of music, like David, Amos vi, 5.

You believe you have an immortal soul—that you are accountable to God for your time—that there is a day of judgment approaching—that happiness or misery awaits you in the world to come—and that this depends under the blessing of God, on the manner in which you improve your time in this world:—All this you solemnly believe. By what rule then do you profess to regulate your conduct? In professing your faith in the above truths, you have professed your faith in the Holy Scriptures. If, therefore, the Scriptures condemn the practice of *dancing*, you must either abandon it, or acknowledge yourself guilty in the sight of God, and of course no Christian.

The apostle Paul saith, "Be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," Rom. xii, 2. And is it not conforming to the world, in the most important sense of the word, to frequent dancing assemblies? The same inspired apostle commands us, "*To pray without ceasing.*" And will any pretend that their minds can be in a devotional frame while stepping at the sound of the violin in the ball room? Stop! and think a little. Would you be willing to go from the ball chamber to the judgment seat of Christ? But you are commanded to be *always ready.*

Do you, who are parents, notwithstanding these serious

considerations, say there can be no harm in teaching your children to dance, by bringing dancing masters into your house, or by sending them to dancing schools? But do you not know that the whole spirit of the religion of Christ is opposed to the maxims and fashions of the world? If you have ever examined its nature and tendency, you must certainly know, that its object, and native tendency, is to lead the mind away from the world, and to set the *affections on things above, where Christ sitteth at the right hand of God:* but dancing is not only a notorious conformity to the world, but is directly calculated to divert the mind from every thing of a serious nature, and, by the manner in which it is conducted, tends to awaken in the breast of youth every unhallowed passion, and to *set on fire of hell the whole course of nature.*

Moreover, St. Paul says, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him," Col. iii, 17. Can any person, can any *Christian*, dance in the name of the Lord Jesus? Or, through him, give thanks to God the Father for such an employment? No one, it is presumed, is sufficiently hardy to say he can. And if they cannot say they can dance in the name of the Lord Jesus, and with a special eye to God's glory, they cannot set up any legal plea in its favour.

What a pity that youth, who possess immortal souls, capable of such noble attainments in sound wisdom, and useful knowledge, even that knowledge of God which is eternal life, should spend the flower of their age in being taught such petty trifles! Of what use can it be to them in future life? Will females who have been thus educated, be likely to be better wives, mothers, or more useful members of either civil or religious society? We are commanded to *train up a child in the way he should go,* when arrived to mature age—Would you have your child, when grown to manhood, go in the way of dancing? And suppose he was to step from the dancing room into eternity? Would you have the consolation of reflecting that he had gone to heaven! What would he do there? He has not learned the employment of that society.

You who diligently read your Bible, cannot, surely, be ignorant of the important matters it teaches you, respecting your present and future happiness; and also respect

ing your awful responsibility to God for the manner in which you have educated your children. Your calling is a *holy* calling, worthy of its divine author, the pure and holy Jesus, and suited to the nature of the place to which you are invited,—the undefiled kingdom of God. That you may be fully prepared for that state of blessedness, you are exhorted to walk as Christ himself walked: to let your conversation, the whole of your deportment, your continual walk through life, be as becometh the gospel of Christ; and certainly nothing is worthy that gospel, which is not serious, sober, and holy; and you will not say that *dancing is a holy* exercise.

Among the works of the *flesh*, enumerated by the apostle, in his epistle to the Galatians, chap. v, 21, he mentions *revellings*, which was evidently *a heathenish* practice of disorderly feasting, in which they indulged themselves in *mirth*, *wine*, and in *dancing:* and if our modern dancers do not indulge themselves in *all* the disorderly practices of the heathens, they take care to retain so much of them as relates to drinking *wine*, or its miserable substitute, *rum* and *gin*, and probably they are not a whit behind them in their immoderate dancing. "Oh! but we do it from a different motive." Pray what *motive* have *you* for drinking *wine* and for *dancing?* Do you design thereby to become more like God? More holy, meek, and humble? Or is it not rather for the gratification of the flesh? Alas! *they that are in the flesh cannot please God.* I fear you do not so much *as intend* to please God. *He is not in all your thoughts.* If a serious thought intrude itself now and then into your mind, do you not dismiss it as soon as possible?

Make an effort, for a moment, to associate one of the *primitive* Christians, with one of our *dancing* Christians. What a contrast! As different as heaven and hell. Did you ever imagine one of the old apostles, or primitive saints, who were ready to suffer martyrdom for Christ, in a ball chamber? Never! Well, but you are called to imitate them in their faith, love, and zeal for God. Fly, then, from the dancing room, as you would from devouring fire.

FRAGMENT.

How admirable and advantageous is female piety. I have often contemplated the many beauties and advan-

tages arising from it, with delight and satisfaction. In the midst of surrounding trials, the woman who trusts in God has a strong place of refuge in the day of trouble, that an impious woman knows not of. Is the woman that knows not God compassed with sorrows and loaded with difficulties, she may relate them to some of her fellow mortals, but alas! they can impart to her little or no comfort. She has never known the comforts that flow from communion with God, and therefore she does not apply to him. She looks back on her past life, and it appears like a dream almost forgotten. With reluctance she looks forward to the time when her soul must launch into the invisible world; no heavenly ray of hope illuminates her gloomy passage to the tomb; all, all is dark and cheerless: while the woman who knows by blessed experience that her Redeemer liveth, can with boldness and confidence through his merits approach a throne of mercy, and find grace to help in every time of need. Her consolations flow not from earthly enjoyments, but from the fount of endless life. How securely she leans her weary soul on the arm of her Beloved; and he sweetly bears her above the boisterous ocean of life. The cares and anxieties of earth do not sink deep in her heart, for her treasure is in heaven, and from thence flows her choicest comforts. She looks back upon a well spent life with pleasure and satisfaction, and ascribes all the glory to God. She looks forward, with a hope full of immortality, to the period when her disembodied soul shall be conveyed by angels to the paradise of God, to behold the full blaze of his glory for ever. What sight beneath the sun more amiable or respectful than to see her bending before her heavenly Father's throne, bearing in the arms of faith and prayer her husband and children (if she have any) to that God who forgiveth iniquity, transgression and sin. In her family circle she is pleasant and cheerful; no words of bitterness or envy flow from her tongue; but there is the law of kindness.

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